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the author given some of the earliest allusions to the Garos in the documents of the rulers of Bengal.

A custom regarding the administration of an oath among the Garos suggests, that when the Brāhmana Dharma-writers of India laid down the rule regarding a long oath for a Shudra, they might have simply sanctioned the custom that prevailed among the uncivilized Hindu tribes of that day. "The Garo oath is a long one, and consists, first, of the declaration of truth of the coming statement, and then of calling down upon the speaker all the worst evils that can be imagined, should he speak falsely" (p. 75). Compare with this *The Laws of Manu* (viii, 88 ff.). "‘Speak’ thus let him (the judge) ask a Brāhmana. ‘Speak the truth’ thus let him address a Kshatriya. A Vaishya should be admonished by mentioning his kine, grain and gold. A Shudra by threatening him with the guilt of every crime, saying, whatever places of torments are assigned by sages, to the slayer of a Brāhmana, to the murderer of women and children, to him who betrayed a friend, and to an ungrateful man, those shall be thy portion if thou speakest falsely." This statement in the *Laws of Manu* is followed by twelve more verses in order to advise Shudra of his responsibility, and of sins that would fall upon his head in case he spoke a lie.

The book is properly systematized and would serve as an admirable work of reference on any anthropological topic.

SHRIDHAR V. KETKAR.

The Development of Religion : A Study in Anthropology and Social Psychology. By IRVING KING, Ph.D., State University of Iowa. New York : The Macmillan Company, 1910. 8 × 5½, pp. xxiii, 371. (\$1.75 net.)

Dr King's point of view is "that the religious attitude has been *built up* through the overt activities which appear in primitive social groups, activities which were either spontaneous and playful or which appeared with reference to meeting various practical needs of the life-process, and that the development of emotional values has been mediated through the fact that these activities were in the main social" (p. viii). From this point of view he treats in successive chapters of the possibility and the scope of the psychology of religion ; preliminary questions regarding the evolution of religion ; the consciousness of value ; the genesis of the religious attitude ; the origin of religious practices ; the mysterious power ; magic and religion ; further considerations regarding the evolution of the religious attitude ; origin and development of concepts of divine personages ; the problem of monotheism and the higher ethical conceptions of the deity ; religion and morals, with special reference to

the Australians; apparent connection of religion with pathological experiences; religious valuation and supernaturalism. These topics are all discussed with breadth and precision of thought and with abundant citations of authorities; the volume is highly interesting and suggestive.

The expression "social psychology" in the subtitle indicates the author's insistence on the social element in religion. In this he is perfectly right, for though if there were only one man in the world he might be religious, it is true that existing religion, like all civilization, has come through communal action; but he is not inclined to lay stress on the term, and in fact social psychology appears in his discussion to be simply a combination or outcome of the psychological life of individuals. His main object is to set forth a natural history of religion over against theories that refer it to supernatural revelation or to a vague instinct of the infinite; and in this he seems to me to be successful. At the same time he is careful to point out that the reference of the origin of religion to man's natural impulses does not impugn its significance for life. Most of the recent writers on the origin of religion trace the form and content of religious practices to the economic and other conditions of early life. With this view Dr King is in accord, but he makes the relation in question more intimate than is usually done. Human activity in its earliest forms, he holds, is little more than instinctive, unreflecting response to external stimuli — it becomes more complicated by accidental association and by efforts to adapt means to ends (thus, pointing charmed sticks at an enemy and executing a war dance or carrying on a sham battle are expressions of the impulse to activity). In this way complicated actions grow up and are handed on from generation to generation, expressing situations that are interesting, that is, valuable, to the community, and in this way the religious values have arisen: "the religious consciousness itself is organically related to the development of intermediate adjustments between the stimulus to activity and the end toward which it is directed" (p. 47). In other words early man notes only what is valuable to him and in a sort organizes his valuable experience, and these constitute the material of religion. But how do they become religious? Through the social group, says Dr King: "the social group may be said to furnish the matrix from which are differentiated all permanent notions of value" (p. 84); these values may be æsthetic or religious according to circumstances — the æsthetic, looking to enjoyment, are detached from the problems of life, the religious are expressions of these problems in their ultimate form. This explanation, however, is not wholly satisfactory — it seems to leave out the very point to be explained. Ethical

values also may be expressions of the problems of life in their ultimate form, and social feeling leads rather to civic development than to religion. It is true that, as a rule, religious development goes hand in hand with general social development, but it does not follow, as Dr King appears to hold (ch. iv and elsewhere), that the two stand to each other in the relation of effect and cause. The differentia of religion — the relation to extrahuman power — is thus left unnoticed. True, Dr King speaks of the belief in a mysterious power in the world (*mana* or *manitu*) as a "primitive" belief (ch. vi), one that has played a part in the evolution of belief in a deity. This, then, is something distinct from social feeling; Dr King does not think it is in itself a religious concept (p. 163) — yet it carries with it the sense of something non-human to which reverence must be paid, and it is always embodied in some object.

Deities, Dr King rightly holds, are personalization of things useful to man, and they grow and change according to the needs of their worshippers; here again we must suppose something more than social feeling — there is the sense of Powers standing outside of human society yet in intimate relation with it. For the rest the discussion of the theistic question is admirable. I agree with the author that no sharp line is to be drawn between religion and magic; the two have gone different ways, but both are modes of gaining the help of supernatural Powers, and are employed legally so far as they are serviceable to the community. The description of the way in which ethical monotheism has arisen is in accordance with known facts. The question of the relation between religion and morals, here dealing only with the Australians, is, the author explains, only a small part of the material he has collected on the subject; it is to be hoped that he will publish this material in full. The chapter on pathological experiences as connected with religion is a dispassionate and thoughtful account of phenomena that have recently excited great interest; Dr King thinks that they may be explained as natural human experiences.

To sum up: This volume describes admirably the social conditions that have given form to religious customs and have supplied material for the full construction of supernatural personages. But, if I understand the author, he does not clearly account for the conception of the supernatural. In one place (ch. ix) his view seems to verge on a partial euhemerism; but euhemerism is discredited as a theory of the origin of gods, and in any case does not explain why men felt the need of creating gods. Perhaps Dr King has not fully expressed his views on these points, and more explicit statements may remove the objections here

made. One small oversight may be mentioned: it is said (p. 246) that "the Semitic peoples worshipped many of their kings when they were alive, *e. g.* at Babylon, in Moab and Edom"; in the Semitic area living kings were considered to be divine only in Babylonia, and there only for a limited time (about B. C. 3000-2000), and it does not appear that even there they received divine worship.

C. H. TOY.

Takelma Texts. By EDWARD SAPIR. Anthropological Publications of the University of Pennsylvania, vol. II, no. I: 1909. 10¾ × 7¾, pp. 263.

In this volume Dr Sapir has made available a considerable number of texts in the Takelma language which are important for the student of linguistics and folk-lore alike. It is quite clear from internal evidence that very great pains have been taken in phonetic matters, and an elaborate key is furnished (pp. 8-11). The texts themselves are divided into three classes, namely, (I) myths, of which there are twenty-four; (II) customs and personal narratives, six in number; (III) medicine formulas, numbering eleven. The last, with interlinear translations and explanations of the meanings of the charms, were published originally in the *Journal of American Folk-Lore*, vol. XX, pp. 35-40. In this connection it should be observed that interlinear translations are provided for the first five myths also. A vocabulary at the end completes the book.

Owing to the lack of published mythological material from Oregon, or the near neighborhood¹ it is impossible for the reviewer to make an extended criticism of the contents of the volume, and he must content himself with some remarks concerning the externals. Yet these should by no means be neglected as Professor Lanman has recently shown in his notes on the "Externals of Indian books."

The first point that I find fault with is that the lines of the pages are not numbered. Hence easy reference to the book will be seriously impaired. It is clearly for this reason that in the vocabulary references to the texts are apparently lacking. The next point is that interlinears are provided for in only a small portion of the texts. However, as interlinears for the third part were published previously, perhaps we should not grumble too much. It may be mentioned, however, that misprints such as Atbabascan (p. 119, footnote), are very rare.

TRUMAN MICHELSON.

¹ This was written before the appearance of Dr Dixon's *Shasta Texts*.